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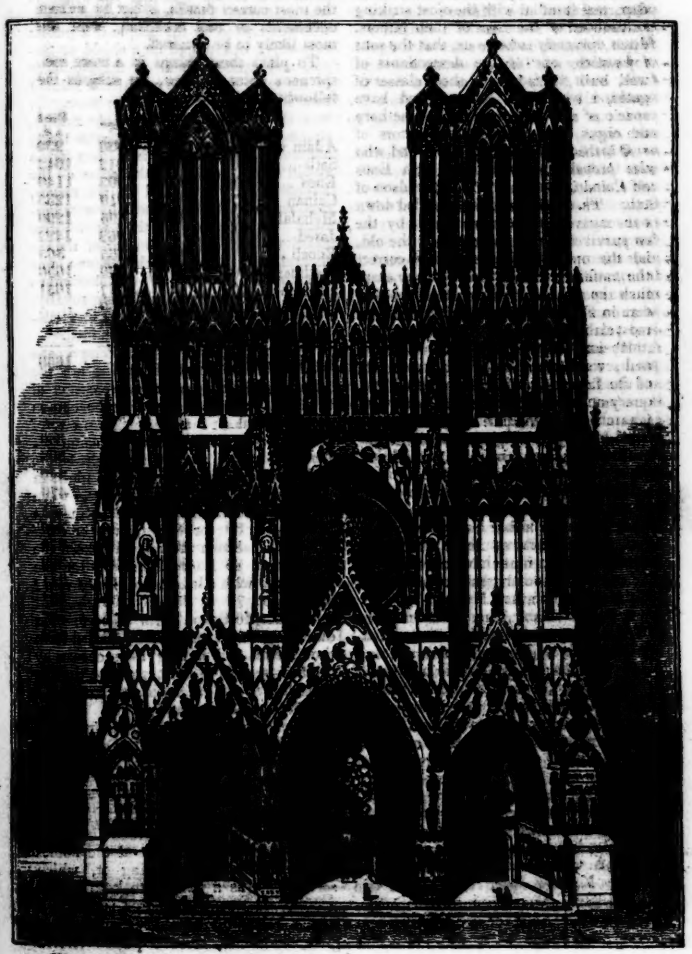
Coronation of Charles the Tenth of France.

THE CATHEDRAL OF RHEIMS.



Rheims is one of the most ancient cities in France, and the coronation of its kings has been celebrated there for upwards of thirteen centuries, with very few exceptions; indeed, we are not aware of more than two instances in which the custom has been deviated from,—the coronation of our Henry VI. when an infant, and that of Napoleon, both of which were celebrated in Paris.

Rheims is situated on the bank of the small river Vesle, in a fine plain, in the department of the Marne; the city is surrounded with an earthern mound and ditch, planted on both sides with double rows of trees. The houses are in general well built, but low; the town has six gates, all of a fine appearance, from the spacious and shady avenues leading to the city.

Of the public buildings in Rheims, the Cathedral is by far the most remarkable, and is an object of admiration to all travellers. This noble structure, of which our engraving presents a very fine view, engraved in the best style of Mr. Sears, is an immense Gothic edifice, erected in the twelfth century, and is one of the finest specimens of that order of architecture in France. The grand entrance is a most elaborate & beautiful specimen of art.

Rheims has also some other churches and several triumphal arches, the remains of the Romans, which present to the antiquary an ample field for research. The Church of St. Nicaise was, as long as it stood, an object of great interest, on account of its arch and pillar shaking on the ringing of one of the bells.

The Church of St. Remi is well worthy of notice, both for its architecture and for its being the depository of that far-famed orval, the Sainte Ampoule, of which a curious account will be found a few pages hence. The other public edifices in Rheims are the Archiepiscopal Palace, near the Cathedral, where Charles X. resided during the Coronation, the Hotel de Ville, three Hospitals, and a Royal College. Rheims is about four miles in circumference, and contains a population of 38,000 inhabitants. This city had the honour of giving birth to Colbert, one of the greatest ministers France ever possessed.

ANCIENT CORONATIONS.

Having in a former article a description of the splendid ceremony which took place on Sunday, May 20th, at the coronation of Charles X. of France, it is necessary we should give some account of the origin of coronations, and of the peculiar customs attached to those of France. It would be a very curious inquiry to trace the various modes that have been adopted in different ages on the election and enthroning of kings, from the rude customs of the Gothic nations to the splendid ceremonials of the present age. The right of choosing their kings was exercised by all the tribes of ancient Germany and the way in which these princes received the regal dignity was equally expressive of the tenure by which it was held, and of the qualities for which it was conferred. The king, or commander, who was chosen by the people in a public assembly, was placed on a shield or target, and carried about on the shoulders of his men, while the multitude saluted him with shouts and loud applause. It was the custom in Navarre, in France, that both the king and queen, after being anointed, should sit their first on a shield embossed with the arms of the kingdom, and supported by six staves, each end of which was held by a nobleman. In this manner they were thrice lifted up before the high altar of the cathedral church. Imperial Rome was likewise an imitator of the barbarous North in the forms of conferring royalty, and in the Greek empire the same customs were adopted and long retained.

In an ancient law of Don Pelayo, one of the Gothic kings of Spain, are the following directions for the creation of their kings:—"Let the king be chosen and admitted in the metropolitan city of this kingdom, or, at least, in some cathedral church; and, in the night before he is crowned, let him watch all night in the church; and the next day, when they come to lift him up, let him step upon a buckler or target, and the chief and principal men there present hold the target, and so lifting him up, let the people cry with a loud voice, *vivat! vivat! vivat!*"

The Anglo-Saxon form of coronation directs that the king shall be carried from the ground, and having been chosen by the bishops and people, promise that he will observe the rules which are enjoined by his coronation oath.

Among the Scandinavian nations, the Norwegians, Swedes, and Danes, the custom and ceremonial of their kings was a rude intermixture; they used to place on a table of large stones, usually three in number, in the middle of which one was set up higher than the rest; this was the royal seat, and the nobles occupied those surrounding it, which served also as a barrier to keep off the people. It was within this area that the leading men of the kingdom gave their votes, and the person elected

was placed on his seat of dignity. The *thorsten* near Upsal, in Sweden, described by Olaus Magnus, was of this sort, and in Denmark these are still monuments of a custom which existed in some parts of Germany even so late as the year 1356. A similar rude enthroning of the king, or chief, is to be found among the Celtic tribes, and there is no doubt that the custom prevailed both in Scotland and Ireland.

A more singular custom, and one equally rude, prevailed at the inauguration of the ancient dukes of Carinthia. Near the city of St. Veit is a plain where the vestiges of a former town are still to be seen, and in a meadow near to it a large stone raised about two cubits from the ground. On this stone a peasant who hereditarily possessed the right of presiding at the inauguration of the dukes, sat, having on his right hand a black cow and calf, and on his left a lean and hungry mare; the people of St. Veit and a crowd of peasants were assembled around him. The duke in the bonnet and shoes of a countryman, and with a shepherd's crook in his hand approached the assembly, accompanied by the senators clad in scarlet, and the great officers bearing their insignia. The man seated on the stone, seeing the train approach, inquired, "Who is he that comes in such magnificence?" to which the people replied, "it is the prince of the country." "Is he a just judge?" inquired the peasant president, "doth he seek the welfare of the state? is he of free condition, worthy of honour, obedient to the laws, and a defender of the Christian religion?" the people answered, "he is, and will be such." The president then demanded on what ground he should quit his seat, to which the master of the duke's court answered, "this place is bought for sixty denarii; these beasts, (pointing to the cow and the mare) are thine; thou shalt be clothed in the garments which the duke will take off, and thy house shall be free and exempt from tribute." The peasant then came down from the stone, gave the duke a gentle slap on the cheek, and exhorting him to be a good judge, went away with his cattle. The prince then took his place on the stone, brandished his naked sword, turning to every side, and promised to judge the people with equity. A peasant's cap was then presented, filled with water, from which he was obliged to drink, as a mark of his future sobriety. He was then conducted to the church, where he assisted at divine service, and changed the peasant's dress for the ducal habit. After the feast which followed, he returned to the meadow, in which a throne had been set up, and here he gave judgment and conferred fiefs.

The part in our English ceremony which is most analagous to the Gothic and German elevations is that of our kings being anciently placed upon a seat in Westminster Hall, which was thence denominated the King's Bench. This seat is by our old writers described as a marble seat, and that there stood before it a marble table; and here our kings were used to sit before their progress to coronation. Stowe describes it as "a long marble stone of twelve feet in length, and three feet in breadth," and he says, there was also, "a marble chair where the kings of England formerly sate at their coronation dinners."

As Christianity began to make progress in Europe, the rude customs which we have described, were superseded by more refined and solemn ceremonies. The nations of the north and west learned to encircle the brow of their king with the diadem, to place the sceptre in his hand, to sanctify his person with the consecrated unction, and to confirm his authority with the benediction of the clergy; hence the new forms of inauguration may be sufficiently accounted for.

The ceremonies of unction and coronation were both derived from the Israelites, as the sacred writings show; the former is said to have been first introduced among European nations, at Constantinople, about the time of Justinian or Justin; and, in the western empire, it began with Charlemagne, whence it extended to other nations.

The royal crown or diadem is first mentioned in the book of Samuel, when the Amalekites brought Saul's crown to David; its use is as ancient in the empire as the time of Constantine. The sceptre, another ensign of royalty, is much more ancient than either the crown or diadem. Homer mentions kings with sceptres, but none with crowns, but both have long been common to the European nations.

THE CROWN.

The most important part of the royal regalia at a coronation is unquestionably the crown, an emblem of royalty and command, frequently mentioned in Scripture, and the use of which seems to have been very common among the Hebrews. The high priest wore a crown, which was a fillet of gold placed upon the forehead, and tied with a ribbon of hyacinth colour, or azure blue. It seems also as if private priests and even common Israelites were also a sort of crown, since God

commands Ezekiel not to take off his crown nor assume the marks of one in mourning. This crown was no more than a ribbon or fillet, with which the Jews and several persons in the east girt their heads; indeed the first crowns were only a bandelet drawn round the head and tied behind, as we still see it represented on medals round the heads of Jupiter, the Ptolemies, and kings of Syria.

The Roman emperors had four kinds of crowns still seen on medals, namely, a crown of laurel, a radial or radiating crown, a crown adorned with pearls and precious stones, and the fourth, a sort of bonnet or cap somewhat like the mortier. The Romans had various crowns to reward merit, but among the moderns they are used as an ornament, which emperors, kings, and independent princes wear to denote their sovereign authority.

The crown of the kings of France is a circle enamelled, adorned with precious stones, and heightened up with eight arched diadems rising from as many *fleur de lis* that conjoin at the top under a double *fleur de lis*, all of gold. As the former crown with which so many of the French kings was adorned, was destroyed at the revolution, a new crown has been made for Charles X. This splendid diadem, which was placed on the head of the French monarch at the august ceremony on Sunday last, is valued at eighteen millions and a half of francs, or £740,000. sterling.

THE SAINTE AMPOULE, OR HOLY PHIAL.

The custom of anointing kings is frequently alluded to in the Sacred Writings, and appears to have been observed from very remote ages. In Eastern countries, where oil and perfumes are in great abundance, they were accustomed to distinguish all those persons destined to perform any sacred functions by rubbing them with unguents composed of these ingredients.

The Sainte Ampoule, which was so highly valued a relic in France on account of the tradition attached to it, and to its being used in consecrating the Kings of France, was a crystal phial, the neck of which appeared transparent and whitish, because it was empty; the remainder a little transparent only, and of a ruddy brown colour. The diameter of its bottom was an inch, or perhaps more, and the height of the phial itself, including the neck, was not more than two inches. The substance which it contained was not a liquor, but a kind of marmalade, dried and condensed on the sides of the phial. When necessary, a small portion of this substance was taken out, with a golden pin or spatula, which communicated a

red colour to the sacred chrism with which it was mingled at the coronation of the French kings.

According to a tradition which all Catholic Frenchmen are called upon and many affect to believe, this phial was especially sent from Heaven at the baptism of Clovis, upon his conversion to Christianity. This ceremony was celebrated at Rheims on the 25th of December, 496. Clovis, surrounded by his warriors, all richly clad, and attended by the most distinguished persons of his court, went in procession with great pomp to the cathedral. When Clovis advanced to the baptismal font, "by a secret decree of Providence," says the historian, "the clerk who bore the holy cream was stopped by the crowd, and notwithstanding all his efforts, was unable to force his way to the font. St. Remi, the Bishop of Rheims, after having consecrated the font, called in vain for the holy cream; he sighed, and lifted up his eyes, bathed in tears, towards the altar; at that moment a white dove descended from Heaven, bearing a phial filled with divine cream. The king descended to the font, and the prelate, addressing himself to the convert, said, 'Bend down thy head, proud Sicamber; adore what thou hast burnt, and burn what thou hast adored.' He then plunged him into the baptismal water, and anointed him with the celestial cream in the name of the Holy Trinity." Such is the story believed, or pretended to be believed, even at this day. An explanation given by some author, for the satisfaction of those who wish to reconcile every thing to reason, is this:—The Bishop of Rheims, doubting the sincerity of Clovis, and wishing to inspire him with awe by the exhibition of a miracle, had for some time trained a dove to come to the baptismal font to be fed. On the day of the baptism the dove was purposely kept without food, and being let loose with a phial round its neck, it naturally went to the accustomed spot. The French, however, contend for the truth of the miracle, as well as for another, namely, that the celestial cream has been sufficient to anoint all the kings of France for the last thirteen centuries. The phial itself was preserved with religious care at Rheims until the French revolution broke out, when every emblem of royalty and religion became alike the object of hostility. On the commencement of the revolution, the phial was taken from the tomb of St. Remi, in which it used to be kept in a shrine of massive gold, surrounded by precious stones, and enclosed in a bag of crimson velvet; but in 1793, Philip Ruhl, a deputy of the Convention, being sent to Rheims to preach hatred to monarchy, and destroy all that could keep up the remembrance of it, had the phial taken from its hiding-place on the 6th of October in that year, and brought out into the public square, where it was broken to pieces, amid cries of "*Vive la Republique*," on the steps of the pedestal of the statue of Louis XV. The fragments were picked up and wrapped in a soldier's shirt, and sent by Ruhl to the Convention, where they were completely destroyed.

After this act of demolition, which seemed so complete, we little expected to hear again of the Sainte Ampoule; but we are now told that Ruhl did not effect his object, and that M. Seraine, a municipal officer, charged with bringing forth the phial, dipped the needle into it before he delivered it to Ruhl, and thus obtained a small portion of the balsam. This is not all; Ruhl, it appears, had not picked up all the broken pieces of the phial, some of which were preserved by persons who stood near, and thus enough was altogether left to anoint, it is said, twenty kings.

A *proces verbal* has been drawn up, attesting the preservation of several portions of the Ampoule, and the balsam contained in it; and on the 22nd of May, 1825, the Archbishop of Rheims assembled the persons who are stated to have preserved portions of the *Ampoule*, when the holy balsam was extracted from each fragment and deposited in a new phial, which, like its predecessor, will be placed in the tomb of St. Remi. One of the persons who pretends to have rescued a portion of this relic, L. Champagne Provoteau, declares that, being close to Ruhl when he broke with a hammer the holy Ampoule, which was a small glass phial, the violence of the blow caused some of the pieces to fly towards him, and that he happened to stop with his hand, and without being seen, two small pieces of the glass, which fell on the left sleeve of his coat, and that there were found, adhering to the sides of this glass, which he carefully preserved, particles of the balm contained in the holy phial.

Of the Sainte Ampoule, and the shrine in which it was preserved, until destroyed by Ruhl, we have procured an engraving, which we present to our readers. We ought, however, to add, that we have an Ampoule, or Ampulla, at the coronation of the kings of England—aye, and a tradition attached to it, which few, however, believe; it is said, our Ampulla was brought by the Virgin to Thomas a Becket, while in banishment at Sens, in France.

CORONATION OF CHARLES THE TENTH.

THE coronation of Charles the Tenth took place on Sunday, the 29th of May, in the Cathedral of Rheims. Sunday has been usually a favourite day with the kings of France for their coronation, which may be accounted for on the double ground, that in Catholic countries the Sabbath is not observed with that reverence and austerity that it is in Protestant states, and that in France the coronation is more of a religious than a civil ceremony.

Charles X. left Paris for Compeigne some days previous to the coronation, and proceeded in great state to Rheims, where he arrived on Saturday, the 28th of May. On his way he was saluted by discharges of artillery, and received with acclamations; but these were probably paid for, or managed—at least such was the case at the coronation of his ill-fated brother, Louis XVI., when a Programme of the ceremony was published, in which it was stated, that, in his progress from Versailles to Rheims, "his Majesty will be received in all the towns he passes through with the ringing of bells, the firing of artillery, and *the acclamations of the people*." The acclamations in honour of Charles the Tenth went off well enough, but the salutes of artillery not only caused a dreadful accident, but endangered the life of the king. As his Majesty with a suite of carriages was proceeding from Fismes, the horses of the carriages which conveyed the Dukes d'Aumont and de Damas, and Counts Cosse and Curial, took fright at the firing of the artillery, and ran away. The carriage was speedily dashed to pieces; Count Curial had two ribs broken in his side, and his shoulder cut by the glass. The Duke de Damas was dangerously wounded, and Count Cosse had a violent contusion on the head. The King himself was in considerable peril, for the horses of his carriage also took fright, and attempted to run away, but were fortunately stopped. The king having ascertained that every attention was paid to his attendants, who had been injured, proceeded on his journey, and on his arrival at Rheims, he was received by the civil authorities, and congratulated in "the set phrase of speech," by the sub-prefect and the civil and military authorities. A salute of 101 guns was fired, and the bells of all the churches were rung. The king then proceeded to the cathedral, to go through those ceremonies which in France are usual on

THE EVE OF THE CORONATION.

THE Cathedral of Rheims was splendidly fitted up for the occasion. The galleries were furnished with seats in form of an amphitheatre, but owing to bad arrangement, were not capable of holding one half of the persons to whom the four thousand tickets were issued. From the roof of the cathedral a great number of lustres furnished with lights were suspended. The choir was decorated with the utmost magnificence; above the stalls for the prebendaries was raised an arched basement, on which was elevated a row of columns of the Corinthian order, which surrounded the choir, the sanctuary, and the pulpit. These columns, which are of violet marble, with golden pedestals and capitals, rest one-fourth on the angles of the galleries, and project before the pillars, on a back-ground of black-veined marble. They separate the galleries, which extend from the pulpit to the sanctuary. The entablature of this line of columns, of which all the mouldings, modillions, and ornamental foliage, which enrich the frieze, are cut in gold, and surmounted by a slab of black-veined marble. In a perpendicular line with the columns are placed statues of children, in dove marble, holding branched candelabras. The front of the galleries was formed by a balustrade of white marble, with ornaments of gold. From the middle of the ceiling of each gallery a twelve-branched lustre was suspended. The back-ground between each of the columns was decorated with gilt figures, holding branched candlesticks, furnished with lights.

At the entrance of the choir was the pulpit on which the king's throne was raised; and over it suspended a canopy, supported by four columns, looped with hangings of violet satin, embroidered with gold fleurs-de-lis. The whole of the enclosure within the choir was hung with the richest tapestry, which serves as a back ground to the groups of marble figures, disposed with the greatest taste, each bearing an elegant candelabra.

The king on arriving at the door of the cathedral, was received under the canopy, by the Archbishop of Rheims in full costume, attended by the Bishops of Soissons, Beauvais, Chalons, and Amiens, his suffragans, and by all the chapters of his church.

The archbishop presented holy water and incense to the king, who knelt down on a cushion, and kissed the New Testament, which was presented to his Majesty by one of the canons. The king having risen after a short prayer was complimented by the archbishop, who, after

alluding to his having, as a faithful servant, shared part in all the events of his Majesty's life, said, "Sire, everything will sufficiently remind you that you are a king; whereas in this temple, in this old city, the cradle of the faith of your ancestors, everything will put you in mind that you are a Christian, everything will tell you that for your happiness, as well as for the happiness of your people, and in order to accomplish the designs of God, by proceeding in the footsteps of so many great kings, whose crown you wear by the right of your birth; yes, Sire, every thing will tell you that you are always the eldest son of the church, and the most Christian king. May the king deign to receive the expression of our sentiments—may Heaven deign to hear all our prayers."

A solemn anthem was chanted by one of the canons; after which, the king was conducted into the sanctuary, where, after the Archbishop of Rheims had chanted the vespers, the Cardinal de la Fare preached a sermon—from a verse of the prophet Isaiah. "The Spirit of the Lord is upon me because he hath anointed me."

The archbishop then chanted the *Te Deum*, which his Majesty heard standing; the king's presents were then laid on the altar, which his Majesty kissed; and after the king "had offered to God the *shrine of the true cross*, or reliquary, and laid it on the altar and kissed it," he returned to the archiepiscopal palace, which was splendidly fitted up for the entertainment of the king, and for the coronation banquet.

THE CORONATION.

The night of Saturday was a busy one in Rheims; all were either preparing for the august ceremony of the following day, or indulging in anticipations respecting it; at length the morning dawned, and persons in every variety of costume, and speaking more languages than at the confusion of tongues at Babel, were seen hurrying towards the cathedral, which by four o'clock in the morning, was besieged by a great crowd; at six the doors were opened, and in half an hour all the galleries in the body of the church, the choir, and the sanctuary were filled.

The galleries reserved for the Dauphiness, the Duchess of Berri, and the Princesses of the blood, were on the right of his Majesty's pew, opposite the gallery of the diplomatic body. The peers of France, and great officers of the crown, were placed on the steps of the choir. On the right were the deputies and mayors of the good cities, the prefects, and many other public functionaries, called to the coronation by sealed letters. The members of the royal courts, the tribunals, and a great number of general officers, occupied the steps in the body of the church, to the right and left. The galleries erected on both sides between the pillars were filled with ladies, most of whom had been invited. The Dauphiness had a robe embroidered with silver on a gold ground, and a diadem sparkling with diamonds. The Duchess of Berri wore a crimson-coloured robe, bordered with silver lama: she wore in her hair a wreath of roses, mixed with diamonds. The Princesses of the blood wore white robes, worked with silver. At half-past seven the clergy repaired to the cathedral. The Archbishop of Rheims advanced towards the altar, preceded by the Bishops of Soissons, and Rheims, acting as deacon and subdeacon, and by the Archbishops of Besançon and Bruges, and the Bishop of Autun and Evereux, appointed to chant the litanies.

Cardinals Clermont-Tonnerre and La Fare, assisting his Majesty, went to fetch the king from his apartments, preceded by the chapter. The chapter having arrived at the door of his Majesty's chamber with the Dauphin, the Dukes of Orleans and Bourbon, the great officers of the crown, the officers of the household, having functions to perform in the ceremony of the coronation, and the principal chapter of the cathedral, knocked at the door. Prince Talleyrand, the high-chamberlain, said in a loud voice, "What is it you desire?" The Cardinal Clermont-Tonnerre answered, "Charles X., whom God has given us for our king."—The doors were then opened by his Majesty's porters, and the two cardinals approached the king (who rose from his seat) and saluted his Majesty.

The Dauphin, and the Dukes of Orleans and Bourbon, then proceeded to the church, conducted by the master of the ceremonies, and accompanied by their chief officers, who took their places in the sanctuary, except the lieutenant of the king's body guard, on duty about the Dauphin, who remained with his Royal Highness.

The first of the two cardinals presented the holy water to the king, and repeated the following prayer:—

"Almighty and everlasting God, who hast raised thy servant, Charles, to the regal dignity, grant him throughout his reign to seek the good of his subjects, and that he may never wander from the paths of truth and justice."

At the conclusion of this prayer the Cardinals Clermont-Tonnerre and La Fare, conducted his Majesty, in great

state, through the covered gallery, erected for the purpose, to the cathedral, during which the anthem, *Esto, mihi angelum meum*, was chanted. The king wore a white silk robe: his slippers were trimmed with silver, and he had a cap (*toque*) of black velvet, with two white aigrettes, surmounted in the middle by a diamond cross.

When the king arrived at the door of the church, Cardinal Le Fère repeated the prayer, *Deus, qui ora pauca humanum*; after which, the psalm, *Domine, in virtute tua lætabitur Rex*, was chanted. During the psalm, the clergy took their places, and the king was conducted by the two cardinals to the foot of the altar, where his Majesty knelt down. The Archbishop of Rheims, as soon as the king entered the choir, said over his Majesty the prayer, *Omnipotens Deus, Cælestium Moderator*; after which his Majesty was conducted to the seat prepared for him in the middle of the sanctuary, under the high canopy. After the princes, the great officers, &c. had taken their places, the Archbishop of Rheims presented holy water to his Majesty, who rose to receive it. His Grace afterwards gave holy water to the whole assembly, and then withdrew behind the high altar, to put on his pontifical robes, and receive the holy phial (*Sainte Ampoule*).*

* At the coronation of Louis XVI. and several other kings of France, the holy phial was brought in procession from the abbey of St. Remi, by the grand prior of that abbey, habited in a cope of cloth of gold, and mounted on a white charger, from the king's stables, and led by two equerries. This dignitary of the church was under a canopy of the same material, carried by four barons, called knights of the holy phial (*Chevaliers de la Sainte Ampoule*), habited in white satin, with a mantle of black silk, and scarf of white velvet fringed with silver, with their insignia of knighthood suspended from the neck by a black ribbon. The minime monks (*Les Religieux Minimes*), the canons of the collegiate church of St. Timothy, and the monks of the abbey of St. Remi, in their mass garments of white linen, walked before the canopy, as did also the assistant master of the ceremonies. Four lords, appointed by the king as hostages for the holy phial (*Otages de la Sainte Ampoule*), attended on horseback at the four corners of the canopy, each preceded by his esquire, bearing a standard charged on one side with the arms of France and on the other with those of their own family.

The Archbishop of Rheims being apprised in due form, by the master of the ceremonies, of the arrival of the holy phial, proceeded, accompanied by his assistants, to the door of the church, to receive it from the hands of the grand prior of the abbey, who, in putting it into the hands of the archbishop, addressed him in the following words:—

"To you, my lord, I intrust this precious treasure, sent from heaven to the great St. Remi, for the anointing of Clovis and the kings his successors: but I pray you, first, according to ancient custom, to bind yourself to restore it into my hands, after the consecration of our king, Charles the Tenth."

The archbishop, conformably with the custom, took the required oath in these terms:—

"I receive this holy ampulla with reverence, and promise you, upon the faith of a prelate, to restore it into your hands at the conclusion of the ceremony of the consecration."

The holy phial was then placed in his hands.

While the Archbishop of Rheims was receiving the holy phial, the choir chanted *Sexte*. On his return to the choir, and after saluting the altar, the king commenced the *Veni Creator*, kneeling during the first verse. The archbishop then advanced to the king, accompanied by his two assisting cardinals, bearing one the book of the Evangelists, the other the "relic of the true cross." He took the book, on which he placed the relic, and held it open before his Majesty, to whom he presented the forms of the oaths, which were placed on the book of the Gospels. The king, seated and covered, laid his hand placed on the book and on the true cross, pronounced the following oaths:—

OATH OF THE REGENERATION.

"In the presence of God I promise to my faithful people to maintain and to honour our holy religion, as becomes the most Christian king and eldest son of the Church; to do good justice to all my subjects, and to govern conformably to the laws of the kingdom, and the constitutional charter, which I swear to observe faithfully, so help me God and his Holy Gospel."

OATH OF THE KING, AS CHIEF AND SOVEREIGN GRAND MASTER OF THE ORDER OF THE HOLY GHOST.

"We swear to God, the Creator, to live and die in his holy faith and the Catholic Apostolic Roman religion, to maintain the order of the Holy Ghost, without suffering it to lose its glorious prerogatives, to observe the statutes of the said order, and to cause them to be observed by all those who are or shall be members of it, reserving to ourself, however, to regulate the conditions of admission according to the good of our service."

PATH OF THE KING, AS GRAND MASTER OF THE ROYAL AND MILITARY ORDER OF ST. LOUIS, AND OF THE ROYAL ORDER OF THE LEGION OF HONOUR.

"We solemnly swear to God to maintain for ever, without suffering them to lose their glorious prerogatives, the Royal and Military Order of St. Louis, and the Royal Order of the Legion of Honour, to wear the cross of the said orders, to cause their statutes to be observed; this we swear and promise on the holy cross and the holy Gospels."

During the administration of these oaths, the regalia and habiliments in which the king is to be afterwards arrayed on his consecration were placed on the altar, the great crown of Charlemagne, and two others, of which one is enriched with precious stones, and the other emblazoned with gold; the sword, the sceptre, the hand of justice, and the book of ceremonies; a sub-vest of scarlet satin, embroidered with gold, a tunica, *dalmatique* (a church-robe,) a pair of buskins, and a royal mantle of blue velvet, studded with gold *fleur de lis*, and lined with ermine.

After the oaths, the king being led to the altar by two cardinals, put off his upper robe of silver stuff, which was taken by the first gentleman of the chamber, and delivered to the first valet de chambre. The king gave his cap to the first gentleman master of the wardrobe, who delivered it to the senior valet de chambre.

The king, who had on only an under waistcoat embroidered with silver, and open at the places were the unction was to be performed, remained standing during the prayers. Prince Talleyrand, the high chamberlain, put on his majesty the boots of purple velvet, embroidered with *fleur de lis* in gold. The dauphin, as premier peer of France, put on his majesty the golden spurs which were on the altar; the duke of Conegliano, acting as constable laid aside his sword, and advanced to the king, who rose and approached the altar, when the archbishop blessed the sword of Charlemagne, which continued in the scabbard, saying the prayer *Exaudi, quæsumus, Domine, preces nostras, &c.*

The benediction being pronounced, the archbishop proceeded to gird the king with the sword, and immediately took it off; then drawing the sword, he placed the scabbard upon the altar, and repeated a prayer, after which the archbishop delivered the drawn sword into the king's hands, saying, "Accept this sword." After his majesty had held it for some time, he kissed it, and then made an offering of it to God, by placing it on the altar; the archbishop took it up, replaced it in the king's hands, who immediately resigned it into the hands of the duke of Conegliano as high constable, who continued to hold it, with the point elevated, during the whole of the ceremony.

While the king was receiving and returning the sword of Charlemagne, several prayers were said. In one of them, God was entreated that the holy mysteries might experience the king's bounty; that his favours might be spread among the great of the kingdom; that the dew of heaven, and the fatness of earth, might furnish in his dominions an abundantible plenteousness of corn, wine, oil, and all kinds of fruit; so that, under his reign, the people might enjoy uninterrupted health, &c.

The archbishop now prepared for the sacred unction, and the king, conducted by the two cardinals, sat down. The holy phial having been opened the archbishop with the point of a golden needle, took out a globule of ointment which he put on the cover of the chalice; after which, having restored the phial to the grand prior of St. Remi, he mixed it with some consecrated oil. The choir chanted the anthem, *Gentem Francorum inclytam, &c.* The two cardinals opened the places in the king's garment for the unction, and led his majesty to the altar, where he knelt down on cushions placed for the purpose. Then the four prelates appointed to chant the litanies advanced to the foot of the altar.

The following versicle occurs in these litanies;—"That it may please thee to keep the sovereign pontiff, and all the orders of the church in thy holy religion."

After the litanies prayer, the archbishop took his place on the seat with his back to the altar. The king was conducted by the two cardinals to the archbishop, and knelt down. The archbishop, seated, with his mitre on his head, said the prayer, *Omnipotens sempiterne Deus, gubernator Cœli.* The bishop of Soissons took from the altar the holy oil, and presented it to the archbishop, who took some with his thumb to anoint his majesty in the form of a cross, in the following manner, repeating the sign at each anointment:

1st. On the crown of the head, saying, "With this hallowed oil I anoint thee king, in the name of the Father, of the Son, and of the Holy Ghost."

2dly. On the stomach; the cardinals opening the apertures in the king's shirt and waistcoat, that had been made for the purpose.

3dly. Between the two shoulders.

4thly. On the right shoulder.

5thly. On the left shoulder.

6thly. At the bends and joints of the right arm.

7thly. At the bends and joints of the left arm.

After these seven anointings the archbishop, assisted by the two cardinals, laced up, with gold lacings, the openings of the king's shirt and vest; then the high chamberlain put on his majesty the *tunic* and the *dalmatica* of crimson satin, embroidered with *fleurs de lis* of gold; and over this the royal mantle of purple velvet, with gold *fleurs de lis*, lined and trimmed with ermine. The king being in the royal robes, knelt down. The archbishop, seated, took the holy oil from the bishop, acting as deacon.

After the prayers, the first valet-de chamber presented to the Deacon a pair of gloves in a plate of silver gilt, which the Deacon held while the Archbishop blessed them, saying, "*Omnipotens Creator*," and the Archbishop sprinkled the gloves with holy water, and put them on the King. The same ceremony took place for the ring, which his Grace put on his Majesty's fourth finger, saying, "*Accipe annulum*". The Archbishop then took the royal sceptre from off the altar, and put it into the king's right hand, and afterwards the hand of justice, which he put into the left hand. The sceptre is of gold, enamelled and ornamented with oriental pearls; it is about six feet in height. Upon it is represented, in relief, Charlemagne, with the globe in his hand, seated in a chair of state, ornamented with two lions and two eagles. The hand of justice is a staff of massive gold, only one foot and a half in length, adorned with rubies and pearls, and terminated by a hand formed of ivory, or rather of the horn of an unicorn; and it has, at regular distances, three circles or leaves sparkling with pearls, garnets, and other precious stones.

The Archbishop, with both hands, took from the altar the crown of Charlemagne, and placed it above, over the King's head, without its touching his Majesty. The Princes put their hands to it to support it. The Archbishop, holding it with his left hand, and making the benediction with the right, said, "*Coronat te Deus corona gloriæ atque justitiæ*." After which, alone, he placed the crown on the King's head. The Dauphin, and the Princes, a second time put their hands on it, as if to support it, and he said, "*Accipe Coronam Regni, in nomine patris, et filii et spiritus Sancti*."

The ceremony of the Coronation being finished, the Archbishop raised the King by the right arm, and his Majesty was conducted to his throne. His Majesty was attended in the same manner as on his entering the church, the Duke of Conegliano bearing the sword of Charlemagne naked in his hand. Every body standing, the Archbishop holding the King by the right arm, and turning towards the altar, said the prayer—*Sta et retine a modo statum*. Then the King being seated, the Archbishop holding his Majesty by the hand, said, "*In hoc regni solio confirmat te*," &c. The prayers being ended, the Archbishop put off his mitre, made a profound obeisance to the King, kissed him on the forehead and said, "*Vivat Rex in æternum*." The Dauphin and the Princes took off their coronets, which they placed on their seats; they advanced and each of them received the embrace from the King, saying, "*Vivat Rex in æternum*."

The ecclesiastical and temporal Peers then saluted the King with a similar acclamation. The doors of the cathedral were then thrown open, and the people entered in crowds to behold their Monarch on his throne, in all the pomp of royalty—the bells rung—and the church resounded with their shouts of *Vive le Roi!*

At this moment the trumpets sounded—the heralds distributed the medals—a thousand birds were let loose—all the bells were rung—and three vollies of musketry, fired by the infantry of the royal guard, were answered by the artillery on the ramparts of the city. After these ceremonies the Archbishop chanted *Te Deum*, then high mass was celebrated, during which the Dauphin and the Princes took off their crowns, and the Cardinals their mitres. The Dauphin took the King's crown and laid it on the desk of his Majesty's pew. After the gospel he replaced the crown on the King's head, and resumed his own, as did the Princes.

During the celebration of mass, whilst the Archbishop was making the oblation, the King at Arms and the Heralds took from a recess in the altar the offerings which were there placed, and delivered them in napkins, of red satin, to the four Knights of the Order of the Holy Ghost, whose office it is to carry these offerings for the King. The King at Arms presented to the first of these Peers a large vase of silver gilt, containing the wine; the Heralds gave to the second a loaf of silver, to the third a loaf of gold, and to the fourth a purse of scarlet velvet, containing medals of gold struck for the occasion. The four Knights, bearing these offerings, were then conducted to the foot of the throne, and the King having been

invited to make an offering of them, descended from his throne, and having reached the altar, where the Archbishop was seated, kneeled down, and having given the Sceptre and the Hand of Justice to the two Marshals, who stood on each hand, his Majesty received the silver gilt vase, the silver leaf, the gold loaf, and the purse, from the four Knights, and presented them respectively as offerings to the Archbishop, kissing his hand each time. After the oblation the King took back his Sceptre and the Hand of Justice, and re-ascended his throne.

After the elevation of the host, the Grand Almoner of France the Prince de Croi, went to take the kiss of peace from the Archbishop; then, going up to the throne, he gave it to the King; the Dauphin and the Princes of the blood came to receive it of his Majesty, when the Dauphin bent his knee. The Dauphin having received the King's embrace (*accolade*), bent his knee to his august father, who raised him and held him long pressed in his arms. This affecting scene made a profound impression on the assembly, and tears produced by the sweetest emotions were mingled with numerous cries of "*Vive le Roi! Vive le Dauphin!*" The enthusiasm of the spectators was without bounds. His Majesty afterwards took the sacrament in both kinds; after which the Dauphin approached the King, and delivered his crown to him again. His Majesty remained a few moments on his knees in prayer, after which the Archbishop took from him the crown of Charlemagne, and gave him a lighter one.

The ceremony being concluded, the Grand Prior bore away the Holy Phial to the Treasury of St. Remi, in the same order in which it had been brought to the cathedral of Rheims. The four Lords who had been assigned as hostages left their standards and arms at the cathedral and were discharged from their oath by a *procès-verbal*.

The King, wearing his crown, and clothed in his royal robes, carrying his Sceptre and the Hand of Justice, and attended by the same magnificent suite with which he had entered the Abbey, returned to the Palace of the Archbishop. When his Majesty reached his chamber he was disrobed. His gloves and his shirt, which had been touched by the unctions, were delivered to the Grand Almoner of France, to be burnt. The King having taken a short repose, was then clothed in different habiliments, his Royal mantle being thrown over the whole. His Majesty retained on his head the diamond crown; but the Sceptre and the Hand of Justice were given over to the Dukes of Dalmatia and Treviso, who had previously the custody of them.

The royal banquet in the great hall of the archiepiscopal palace followed and concluded the proceedings of this eventful day; but as the dinner is not an essential part of the Coronation, as it is in England, where the hereditary champion of England attends to maintain the king's right to the crown against all comers, we shall pass it over. Other banquets besides that at the archiepiscopal palace will be given at Rheims, where Rolland, who keeps the Circle des Etrangers, in Paris, has been ordered to prepare 10 tables, of 300 covers each, at 100 f. a head, during the three days of the Coronation. These dinners are to be held at the Town-hall; and the various Ambassadors, Ministers, &c. were to be invited. The Duke of Northumberland, our ambassador extraordinary, has, it is said, given an order to the same Rolland for a table of 160 covers, at 150 f. a head, which is 50 f. a head more than what is paid at the table where the King will dine. The principal fêtes, however, will take place on the return of the King to Paris, where there will be public rejoicings for ten days.

HISTORICAL ACCOUNT OF CORONATIONS IN FRANCE.

The coronation of kings in France is coeval with the monarchy, though some of the sovereigns have not gone through the ceremony, as was the case with the late king, Louis XVIII. This was owing to Pope Pius VII. who would not suffer him to be crowned during the life time of Napoleon, whom he had anointed monarch of France; and after the death of Napoleon, the health of Louis was not such as to enable him to go through the fatigue of the ceremony. The coronation of the French kings has been usually a splendid religious ceremonial, sometimes attended with circumstances of peculiar interest, as will be seen by a retrospect of the last four centuries. We shall begin with the monarch who owed his crown to Joan of Arc.

In the middle of the fifteenth century, when France was but a province of England she was indebted for her safety to the heroism of a woman. This was Joan of Arc, accompanied by whom and her parents, Charles VII. presented himself before the gates of Rheims, on the 5th of July, 1429, to receive the crown and holy unction. The prince was on horseback, dressed in a steel coat of armour, with a

helmet gorgeously mounted with long feathers. Joan of Arc was also on horseback on his majesty's right side, having on her head a helmet, and a sword in her hand. It was this heroine that presented to his majesty the keys of the city, reciting at the same time some verses composed for the occasion.

Charles VIII. was crowned when fourteen years old, on the 30th of May, 1484. On entering the city of Rheims he was struck with a most charming and delightful spectacle. A young lady of exquisite beauty, with white hair, which reached down to her waist, having on her head a bonnet of silver lace ornamented with flowers, and dressed in a silk robe of azure blue, descended, on the approach of his majesty, in a kind of car which seemed to come from the centre of the arch; she saluted the prince, and presented to him the keys of the city, reciting the twelve verses *de la Pucelle*. When she concluded, the same machine bore her away in the same manner as she descended; her name was *De Ferret*.

We are not informed particularly of the entry of Louis XII. or Francis I. The chronicles say, however, that there was an immense crowd attending the former, because Pope Alexander VI. granted indulgences to the king and all persons assisting at the coronation.

Henry II. was crowned on the 28th of July, 1547. On entering the city, he was mounted on a white horse richly caparisoned. There were constructed on the occasion two false gates; in the middle of one of which was placed a machine of curious invention. It contained a *sun-flower*, which seemed to move; within the sun-flower was a *heart* of a red colour, and within the heart was a young lady, between nine and ten years old, clad in gold and silver. At the approach of the king, the heart opened into two parts, and exhibited to view this young and beauteous damsel, holding in her hands the keys of the city, which she presented to the king, at the same time reciting verses, in which she described herself as his majesty's band-maid, and the representative of the city of Rheims, which with *open heart* and full of fidelity, joyfully received him as king. After this the heart closed on the lady, and was replaced in the sun-flower, which continued to open a little, from time to time, like a flower. The second gate represented a triumphal arch, about twenty-four feet high. It was crowned by a dome in the shape of a lantern, supported by six jasper pillars, covered with silver leaves, having on its top a large gilded lamp, in which was a light so brilliant, as to be seen at a great distance. Just as the king was entering, there appeared on the upper part of the triumphal arch a little boy and twelve little girls, bedizened with chains of gold and precious stones, representing the thirteen virtues, honour, hope, generosity, renown, justice, diligence, equity, truth, love, liberality, obedience, understanding, wisdom.

Henry III. entered by a similarly constructed arch, and had the key presented him also by a young lady richly dressed, having on her breast the armorial bearings of the city on blue velvet, with *fleurs de lis* in gold. She was accompanied by two more young persons, dressed after ancient custom, and representing "Peace and Concord." The three were placed in an elegant chariot, drawn apparently by a large eagle, which was put in motion by men concealed under its wings.

Louis XIII. was crowned in October, 1610, at nine years of age. This prince had in the chariot which conducted him to Rheims, a young deer, which he had taken a few days before, and which served to amuse him on his way. A very handsome young lady presented to him also the keys of the city. She was driven in an azure-coloured chariot ornamented with gold, and drawn by two white ponies in blue harness decorated with gold. The ponies were rode by two children with their heads uncovered, and their white hair neatly tied up in ribbons. They were dressed in blue silk embroidered with gold, and had on little boots and spurs in jockey style.

Louis XIV. was crowned on the 6th of June, 1654. On this memorable occasion, the Queen of England, widow of Charles I., and the Duke of York, afterwards James II. were present at the *Sacre*.

There was nothing remarkable at the Coronation of Louis XV., which took place on the 26th of October, 1722, if we except the circumstance of his having six Princes of the blood to perform the duties of the six lay Peers, which had never happened before.

Louis XVI., who was the last monarch crowned at Rheims before his present Majesty, for whom the ceremony of the *Sacre* was performed, was crowned on the 11th of June, 1775. There were two immense statues raised at the distance of a quarter of a league from the city on this occasion, one representing *Religion* and the other *Justice*, between which the King passed on his entrance. *Religion* was represented holding in its left hand the crown of France, supported by the sacred ode, which was fixed on the left knee of the statue; in its right hand was an olive branch; the whole enriched with numerous inscriptions. *Justice* seemed

to hold with one hand a balance in *equilibrio*, and in the other, a bundle which she rested on the earth, and which was nearly concealed by drapery.

The ceremony has received little from the time of Charles VII. to that of Charles X. At the Coronation of Louis XVI. the dresses worn by the principal dignitaries were on account both of their richness and their ancient form, among the most interesting objects of that solemnity. The lay Peers were clad in vests of gold stuff, which came down as far as the mid leg; they had girdles of gold, silver, and violet-coloured silk mixed, and over the long vest a ducal mantle of violet cloth, lined and edged with ermine; the round collar was likewise of ermine; and every one wore a crown upon a cap of violet satin, and the collar of the order of the Holy Ghost over the mantle. The captain of the hundred Swiss of the king's guard was dressed in silver stuff, with an embroidered shoulder belt of the same; a black mantle lined with cloth of silver, and, as well as his trunk hose, trimmed with lace, and a black cap surmounted with a plume of feathers. The grand master, and the master of the ceremonies, were dressed in silver stuff doublets, black velvet breeches, intersected by bands, and cloaks of black velvet, trimmed with silver lace, with caps of black velvet surmounted with white feathers.

During the performance of the ceremony, and after the king was anointed, several prayers were said by the archbishop, the substance of which was as follows:—"May he humble the proud; may he be a lesson for the rich; may he be charitable towards the poor; and may he be a peacemaker among nations." A little farther on, these words occur among the prayers: "May he never abandon his rights over the kingdoms of the Saxons, Mercians, people of the north, and the Cimbri."

An anonymous French author says, that by the word Cimbri, is meant the kingdom of England, over which the French kings expressly reserved their *indisputable* rights, from the time of Louis VIII. upon which it was conferred by the free election of the people who had driven out John Sans Terre.*

* This is rather too much even for French gasconade; indisputable rights over England indeed! When and how gained, we would ask? was it when our Edward III. carried the victorious arms of England to the very heart of France, and brought away her king a prisoner? or was it when our fifth Harry reduced France to an English province, and left his infant son to be crowned in the capital? The fact is, that until the reign of Queen Mary we held a part of France, Calais; and until the time of Bonaparte our Monarchs were merely permitted to style themselves Kings of "Great Britain, France, and Ireland." It was, however, a condition of the peace of Amiens that we should relinquish the title of King of France.—Ed.

CORONATION OF BONAPARTE.

Napoleon Bonaparte, who from obscurity raised himself to the throne of an empire which his victories had created, was crowned in the church of Notre Dame, along with his consort Josephine, on the 3rd of December, 1804, by Pope Pius VII. The preparations of the church were of the most splendid description; in the interior, near the third pillar at the entrance of the nave, stood the imperial throne supported by eight pillars, decorated with trophies, bas-reliefs, and the arms of France; the emperor's seat was in an elevated alcove in the centre of the throne, under a canopy of crimson velvet, ornamented with gold fringe, and besprinkled with bees. The chair for the empress was on the right of the emperor, and less elevated. In the nave on the right-hand, were seats for the senators, tribunes, generals, prefects, &c.

The Imperial band, composed of five hundred musicians, was placed at the extremity of the transept of the church in two orchestras. On Sunday, December 3, at six in the morning, the military were assembled, and at nine the pope proceeded to the cathedral arrayed in his pontifical robes, where he was received by the Archbishop of Paris, who, after having presented the cross, the ampulla, the censer, and the aspergoire, conducted him to the foot of the altar. After a prayer the pope ascended the throne and received the homage of the bishops.

At ten o'clock their imperial Majesties left the palace of the Thuileries, under a salute of artillery, for Parvis Notre Dame, where they put on the imperial robes in the palace. They then proceeded on foot in great state to the great door of the church.

A discharge of artillery announced the arrival of their Majesties at the door of Notre Dame, where Cardinal Cambaceres presented the holy water to the empress, and the Cardinal Archbishop of Paris presented it to the emperor.

Their majesties, preceded by the clergy, were conducted, each under a canopy borne by canons of the chapter, to the places prepared for them in the chair, where they were sprinkled with incense by two canons, and the clergy retired to their respective places.

The pope then descended from the throne, and, advancing towards the altar, chanted the *Veni Creator*, the emperor and empress kneeling. Upon their rising, the high chancellor approached to receive the hand of justice, and the high treasurer to receive the sceptre. The grand equerry took the crown, the high chamberlain unloosed the collar, and gave it, with the ring, to the officers appointed to carry it; he then, assisted by the first gentleman usher, took off the emperor's robe and sword, both of which he delivered to the high constable.

The lady of honour, and the lady of the wardrobe, took off the robe of the empress, and gave it to the grand officer appointed to bear it.

The imperial ornaments were then placed upon the altar.

The *Veni Creator* being concluded, the sovereign pontiff, with his mitre on his head, sat down upon a *faldistoro*, and asked the emperor for his profession of faith, which he signified by touching, with both hands, the book of the gospels, presented to him by the grand almoner. His holiness then recited the prayer, *Omnipotens sempiterne Deus creator omnium*, &c.

The litanies were then recited by the archbishops and bishops, kneeling; during which their majesties remained sitting on the small throne in the sanctuary, at the foot of the altar, until the three verses, *Ut hunc famulum tuum*, &c. when they knelt. The prayers being concluded, the sovereign pontiff, sitting on the *faldistoro* before the altar, received the emperor and empress, who were conducted towards him by the cardinal grand almoner, the cardinal archbishop of Paris, the senior cardinal of France, the archbishop of Cambray, the senior archbishop, and the bishop of Ghent, the senior French bishop. Their majesties knelt upon cushions of velvet, spangled with bees. His holiness anointed the emperor, and afterwards the empress, with a triple unction, one on the head, and one on each hand, reciting, together with the bishops, having their mitres on their heads, the following prayers—*Deus Dei Filius*, &c. and *Deus pater aterno gloria*, &c. Their majesties having returned to their seats, the grand almoner of the emperor, and the grand almoner of the empress, wiped off the unction. His holiness then began the pontifical mass, consecrated to the virgin during advent.

The mass, including the *Introitus*, was chanted: the music composed by Paesiello, master of his majesty's chapel, was executed under the direction of Lesueur, master of the chapel, by the five hundred musicians of the imperial band.

After the *graduale*, his holiness consecrated the imperial regalia, repeating for each a prayer in the following order:—

For the sword, *Exaudi quæsumus*, &c.

the robes, *Omnipotens Deus qui pallio*, &c.

the rings, *Deus totius creaturæ*, &c.

the crowns, *Omnipotens sempiterni, Deus qui terrenos reges*.

the globe, *Omnipotens et misericors Deus*, &c.

After the consecration their majesties, attended by the cardinals, the archbishops, the bishops, and the great officers of the crown, and of their respective households, returned to the altar, where the pope delivered to them the imperial regalia in order, repeating the following exhortations:—Upon delivering

The rings, *Accipite hos anullos*, &c.

The sword, *Accipe gladium*, &c.

The globe, *Accipe globum*, &c.

The hand of justice, *Accipe virgam virtutis*, &c.

The emperor's mantle was fastened on by the grand chamberlain and the grand gentleman usher; the robe of the empress, by the lady of honour, and the lady of the wardrobe.

The emperor having returned the hand of justice to the high chancellor, and the sceptre to the high treasurer, ascended the steps, and taking the crown from the altar, placed it on his head.

He then took that of the empress, and advancing towards her, placed it on her head, her Majesty receiving it kneeling. During this ceremony, the pope recited the coronation prayer, *Coronet vos Deus*, &c.

The emperor bearing the sceptre and the hand of justice, which he had resumed, and the empress, attended by their whole retinue, and their trains borne as before, then quitted the altar and ascended the grand throne.

Their Majesties being seated, the officers who bore the regalia, and those who accompanied them, ranged themselves behind their Majesties, and the aides-de-camp and the pages drew up in a line upon the steps of the throne. The grand chamberlain and the grand gentleman usher sat on the velvet cushions at the foot of the alcove.

The princes and dignitaries occupied chairs on the left of the throne. The princesses, seated upon gilt chairs, covered with blue velvet, and spangled with bees, sat on the right. The lady of honour, the lady of the wardrobe, and the ladies bearing the offerings, were placed behind the princesses.

The grand master of the ceremonies, surrounded by the masters of the ceremonies, the assistants, and the two heralds at arms sat upon stools on the right, at the foot of the steps leading to the throne.

The whole being arranged in order, his holiness, preceded by the master of the ceremonies of the church, and surrounded by the cardinals, prelates, and princes of his suite, crossed the grand nave, ascended the imperial throne, and addressed the following exhortation to his Majesty:—*In hoc imperii solio*, &c. The exhortation ended, the pope kissed the emperor's cheek, and pronounced with a loud voice, the *Vivat Imperator in æternum*, which was repeated by the music in the two orchestras, and accompanied with shouts of *Vive l'Empereur!*

The pope, with his attendants, having returned into the sanctuary, his holiness took his seat upon his throne, and the *Te Deum* was chanted, accompanied by the imperial bands. After the gospel, the grand almoner, accompanied by the bishop of Versailles, and the archbishop of Cambray, and preceded by the grand master of the ceremonies and his assistants, approached the throne, and presented to their majesties the book of the gospels to kiss, after which it was replaced upon the altar.

At the offertory, their majesties descended from the throne amidst martial music, and entered the sanctuary, with their suites.

Their majesties wearing their crowns, advanced to the foot of the altar; and, after kneeling, returned to the throne where they were anointed.

Their majesties then successively received the offerings as follows:—

A wax taper, ornamented with thirty pieces of gold, from Madame D'Arberg.

A wax taper, ornamented with thirty pieces of silver, from Madame la Maréchale Ney.

The *pain d'argent*, from Madame de Luçay.

The *pain d'or*, from Madame Duchâtel.

The cup, from Madame Remusat.

Having presented them to his holiness, their majesties returned in the same order, and took their seats upon the grand throne. The mass continued during this ceremony.

At the elevation, the grand elector removed the emperor's crown; the lady of honour and Marshal Murat removed that of the empress, and their majesties knelt down. After the elevation of the host, their majesties rose, and the grand elector, the lady of honour, and Marshal Murat, replaced the crowns upon their heads.

At the *Agnus Dei*, the grand almoner, accompanied by the chief almoner to the empress, received the kiss of peace from his holiness, and carried it to their majesties. The mass being concluded, his holiness retired into the sacristy, and laid aside his pontifical ornaments.

After mass, the grand almoner, assisted by the chief almoner of their majesties, presented the book of the Gospels to the emperor, and took his station on the left of the throne.

The grand elector conducted the president of the senate, the senior president of the council of state, and the president of the legislative body, to the throne. The president of the senate, after having laid before his majesty the form of the oath, took his station, with the other presidents, on the upper steps of the throne to the left.

The ministers, the grand officers of the empire, the councillors, and the secretary of state, appointed to commit to writing the *proces verbal* of the taking of the oath, occupied the lower steps on the right and left of the throne.

The grand officers of the crown, and the ladies in waiting, stood behind their majesties.

The emperor laid his hand upon the Gospels, and pronounced the following oath, in the presence of all the congregation:—

"I swear to maintain the integrity of the territory of the republic; to respect and cause to be respected the Concordat and freedom of religion; to respect and cause to be respected the equality of the laws—political and civil liberty—the irrevocability of the sales of national property; never to levy any impost, nor establish any tax but by virtue of the laws; to maintain the institution of the legion of honour, and to govern with no other view than the interest, the happiness, and the glory of the French people."

After the oath, the chief of the heralds at arms said, in a loud voice:—

"The most glorious and most august EMPEROR NAPOLEON, EMPEROR OF THE FRENCH, is crowned and enthroned. LONG LIVE THE EMPEROR!"

Vive l'Empereur! was repeated by all the congregation. The bands of the two orchestras executed *Vivat in æternum*, in full chorus, and a discharge of artillery announced the crowning and enthroning of their majesties.

During this time the secretary of state noted down the *proces verbal* of the oath.

The clergy then came in procession to the foot of the throne, and the emperor received the sceptre and the hand of justice from the high chancellor and the high treasurer.

Their majesties immediately descended from the throne, and returned to the archbishop's palace, in the same order as they entered.

THE CORONATION AT RHEIMS.

PERHAPS we cannot better conclude our account of French Coronations than with the following spirited Poem from the last Number of the *New Monthly Magazine*:

KING CROWNING City of Rheims, rejoice!
Your banners be waved from each steeple;
Let your bells be rung, and the cannon's voice
Unite with the shouting people,
And the trumpet, the drum, and the cymbal make
Your time-worn walls to their basement shake!

Kings in the Cross and the Gospels right,
Sultans upholding the Crescent;
Let a Moor, and a Turk, and a Christian knight,
From each as a pledge be present;
For when monarchs are crown'd, ye should all combine,
And every creed own his right divine.

Bishops and priests in your mitred array,
By the cardinal legate recruited,
(Finger-posts pointing to Heaven the way,
While your feet in the earth are rooted,)
Rebuke other idols, pour oil on your own,
And teach us to worship the god of the throne.

Nobles and chiefs whom your monarchs have made
Their puppets to brighten the pageant,
Respectfully blazon your pomp and parade,
And ennoble the act by the agent;
For your pride to your fellows will better accord
With the meanness that kneels to its sovereign lord.

Frenchmen, who rivet the crown upon one,
That millions may grovel dependent;
Strangers, from far habitations who run
To gaze at a bubble resplendent,
What is the glare that dazzles your eyes,
And what is the deed that ye solemnise?

Charles! thou art crown'd as a sovereign dread,
Over the realm of France appointed;
Thy brother was such—yet they cut off his head,
The head of the Lord's Anointed!
Learn from his fate that "legitimate" might
Is vain when it wars with a nation's right.

Ye rulers! Dey, sultan, king, emperor, pope,
United in holy alliance,
Who see in this act an additional hope
That the world may be held at defiance,
Remember, 'twas this single people of Gaul,
When roused by oppression that humbled ye all.

Bishops and priests who have lavish'd your oil,
And given the Bourbon your blessing;
Such were your prayers, and your oaths, and your toil,
When his Corsican rival caressing;—
The God ye dishonour your mockery loathes,
When ye consecrate kings with such prostitute oaths.

Frenchmen who smote from one monarch his head,
To install him a canonised martyr,
And took back the brother to reign in his stead,
Who broke both his oath and the charter;
This is a Bourbon, a brother;—beware!
And uncrown him at once if his oath he forswear.

Ye chosen of chivalry, noble and great,
Who grace this august coronation;
Ye beauties whose splendour confers on the fête
Its brightest and best decoration;
Ye numberless crowds who are hailing your king,
Ye troops whose reply makes the firmament ring,

Like quick-falling stars shall your glories die,
When time is a little older;
The head ye have crown'd in the sod shall lie,
And your own beside it mouldier,
And all that is left of this proud array,
Shall be dust and ashes, and bones and clay!

TO CORRESPONDENTS.

Janet; Clavis; Mr. Chichobs; The History of Music; The Days and *Memoir of Master Mozart, the infant flute-player*, in our next.

We are always anxious to render the MIRROR instructive; but we think the subject of *Arithmetic* has been so amply discussed, that we need not insert the letter of *Mr. Adams*, though very excellent.

The following are intended for insertion:—*A. B. C.; Walwyn; G. C—n; G. W.; Gwynne; P. T. W.; Charles; Justus; Gemma; W. L.*

We thank *J. I* and *J. G.* most cordially, and shall feel much obliged by contributions of original or foreign music.

Received—*G. M B.; H.; O.; Jos Miller; E. B.; J. D—n; Y. R.; Andrew; W. D.; H. S.; Florentine; J C—tt; R. W.; Petrus*, and numerous other correspondents.

F. N. C. feels warm; but the fact is, his papers, as a series, would, we suspect, do us little credit, though some portions of the whole of them are very good.

We should like to see the drawing offered by *T. M. B.*, and the letter offered by *Crito Galen*.

The second wish of *Elizabeth B's* shall be attended to.

The article sent by *Mr. Adams* shall have a place when the engraving is finished; the same remark will apply to *E. B—s*.

The view offered by *S. J. B.* will be acceptable.

The following are inadmissible:—*H. C. Cook; G. N.; The Second Part of the Man in the Moon*, on account of its coming so long after the first.

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